

EVANGELICAL FRIENDS MISSION 2011 SUMMER OFFERING



featuring Rough Rock Friends Mission

A meaningful part of Vacation Bible School (VBS) is the opportunity for children to hear about our gospel outreach in other cultures. And the annual summer offering gives children a chance to be involved in a tangible way through a special offering. This year our Friends ministry in the Navajo Nation is featured as we give financial support to the “passing of the torch” at Rough Rock Friends Mission. This involves Navajo leadership taking responsibility for work previously done by missionaries and the ongoing process of passing the torch from one generation to another. The stories and photos in this packet can be used for VBS, other summer programs, and in your Sunday school. Information can also be adapted to inform and involve adults.

Your support of Rough Rock Friends Mission is part of the global outreach ministry of Evangelical Friends Mission which includes countries such as Bangladesh, Bhutan, India, Ireland, Mexico, Nepal, Philippines, and Rwanda. Your summer offering for missions can be mailed to Evangelical Friends Mission, P.O. Box 525, Arvada, CO 80001. (Churches in Evangelical Friends Church—Eastern Region can mail their offering to World Outreach Center, 5350 Broadmoor Circle, NW, Canton, OH 44709.)

2011 SUMMER OFFERING FOR MISSIONS

Navajo Friends Church

Rough Rock, Arizona



Rough Rock Friends Mission was started in 1952 and the Evangelical Friends Church has four churches there. The Navajo Friends Church is now in a transition from being a mission to becoming a church led and funded by the Navajo people. This means the Navajo Church is preparing to minister in the Navajo Nation without depending on missionaries.

Bud and Judy Van Meter currently serve Evangelical Friends Mission giving support and encouragement during this transition.

“Passing the torch” refers to the work missionaries do to prepare the people with whom they work to lead a growing church that will not depend on missionaries. As the church established by missionaries grows and matures, the missionary passes the torch of leadership and responsibility to the people in that culture.

In the following pages you will learn about the Navajo Nation, the people at Rough Rock Friends Mission (past and present), the Navajo churches, and the work Bud and Judy



▲ Overlooking Rough Rock High School with Black Mesa in the background.

Overlooking the Rough Rock community. ►





▲ Rough Rock Friends Church Christmas program 2010.



▲ Rough Rock community movie night at Rough Rock Friends Church.



Rough Rock Friends Church Sunday school is held in the Youth Hogan (below).



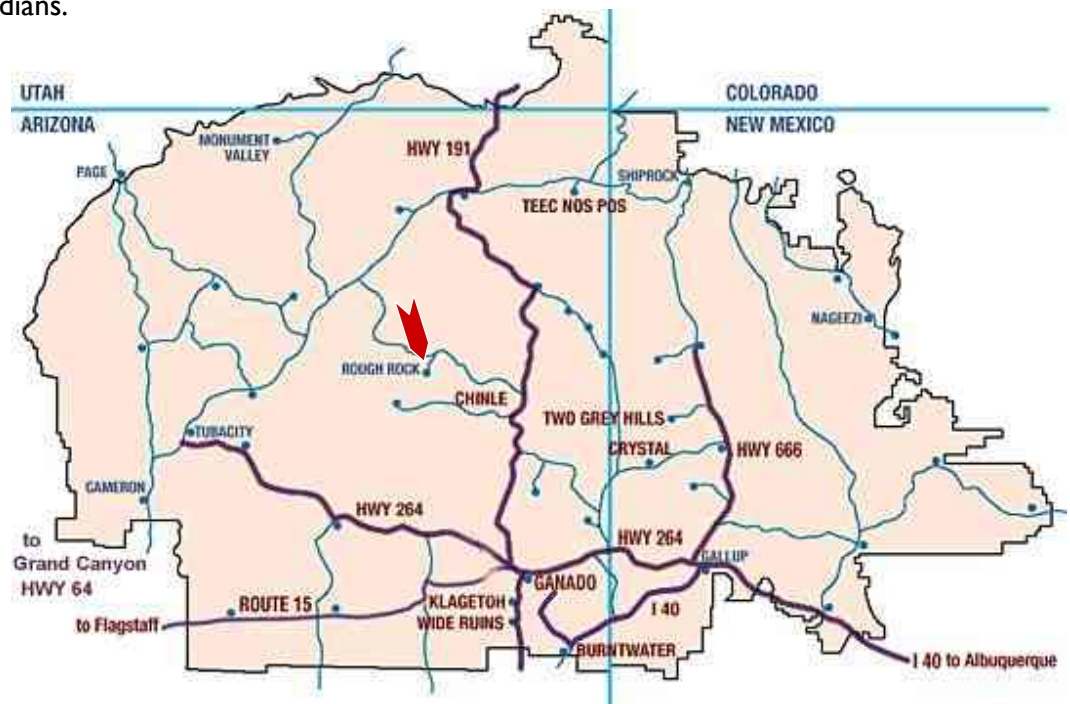
the Navajo Nation

The Navajo Nation is the home of the largest American Indian tribe. About 250,000 people live in the Navajo Nation, an area of 27,000 square miles. The maps show the location and the red arrow points to Rough Rock.



Until 1846 the entire Southwest (California, Arizona, Nevada, Utah, New Mexico, and Colorado) was part of Mexico. By 1848 the United States had defeated Mexico and this region became part of the United States. The Navajos experienced a lot of war with Spaniards, Mexicans, Americans, and the Pueblo Indians.

In 1864 thousands of Navajos were forced to surrender to American soldiers which was followed by “The Long Walk” to Ft. Sumner in New Mexico. There they were forced to live in awful conditions for four years before a treaty was signed that created the Navajo Reservation and allowed them to return to their homeland.



The flag (bottom right) of the Navajo Nation shows a brown shape of the map with the dark brown rectangle being the area of the original Navajo Reservation in 1868.

Some of the ways Navajo people now make a living are:

- Raising sheep and cattle
- Wool and yarn production
- Making silver and turquoise jewelry
- Weaving blankets and rugs.

The Navajo Nation also has mineral resources.





Rolando

[The name Rolando and his words are created as a way to tell you an authentic story about Friends missions in the Navajo Nation.]

Yá'át'ééh Abíní
(Good Morning)

This picture of me (top right) was taken at the memorial service for Vern Ellis held at Rough Rock Friends Church, March 2010. Our whole community came together to honor him for all the work he did to improve the Rough Rock Community and to introduce us to Jesus Christ.

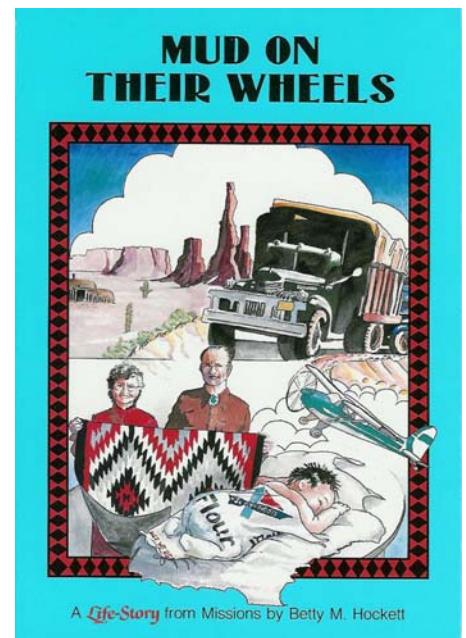
I would like to introduce you to two people that became Christians when Vern and Lois Ellis were the missionaries at Rough Rock Friends Mission—Amos and Marie Redhair (pictured above). Marie is holding a copy of *Mud on Their Wheels* by Betty M. Hockett. People in the Navajo community enjoy these

stories about Vern and Lois Ellis and the mission work they did at Rough Rock.

As a young boy, Amos helped his family by herding sheep. When he was young he was taught to drink the juice of the peyote cactus during traditional ceremonies. Both he and Marie learned from the missionaries and from studying *Diyin God Bizzad* (Holy Word of God), not to rely on the visions they had when they used the peyote. God taught them that he alone was what they needed in their lives, and they learned to worship and serve him all the time. He and Marie became faithful workers at the Rough Rock Friends Mission and built a Friends church next to their home, Baá niná ilyáhii (Place of Refuge). Today, their daughter Brenda is the wife of the pastor, Tyrone Fosameto, of their camp church.

Mud on Their Wheels

a Life-Story from Missions book by Betty M. Hockett offers you more stories about how God worked through Rough Rock Missions which began in 1952.



MUD ON THEIR WHEELS
The life-story of Vern and Lois Ellis

by Betty M. Hockett • \$5.00

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passing the torch



Nizhoni

[The name Nizhoni and her words are created as a way to tell you an authentic story about Friends missions in the Navajo Nation.]

Yaateeh (Yá'át'ééh)
(Hello)

Yinishyé (I'm called)
Nizhoni (Beautiful/Wonderful).

Nishłı́ (I am) Diné
(Navajo – the people).

I live in Rough Rock, Arizona, in the heart of the Navajo Nation. My Grandmother went to the Rough Rock Friends School when she was a young girl. She still tells stories about marshmallow roasts and hikes and how the teacher at the school taught her to read and write Navajo. Most of the Navajos I know do not know how to read our language but the school my brother goes to is teaching him to speak and read Navajo, just like the Friends school taught my amá sání, (maternal grandmother). At his school they have special days when they dress up in our native dress and wear turquoise necklaces and bracelets. I have a velvet three tiered skirt and

matching shirt that looks like what my mother wore when she was a little girl. I love to wear my soft leather moccasins when I wear my Navajo clothes and my mom wraps soft white lamb's wool around my pony tail.

My grandfather also went to a boarding school but it was in another state. They had to go to boarding school because the roads were too hard to drive over in the winter. He came home in the summer to help his parents herd the sheep. All four of my grandparents lived in a **hogan**, a wood house that is usually hexagon shaped on the outside and round on the inside. The really old hogans were made out of logs and covered with mud. Everyone slept around the wood stove and that was also where they cooked and ate. They didn't have running water, electricity, or a telephone. My great-grandfather was a hero in World War II. He was called a Code Talker. The United States Marines used the Diné bizaad (Navajo language) as their secret code in the war

against Japan. We have his flag in a box with all of his medals from the war.

Today, I live close to my grandmother's hogan but no one lives in it anymore. We have a big black wood-burning stove in the middle of our house that gives us heat in the winter. But our house is a lot different from a hogan. We have bedrooms and a kitchen with an electric stove and refrigerator and running water. We are just like other American children. We love to watch TV and my brothers have electronic games that they are always playing. We even have a cell phone with free minutes every month, but it only works on the Navajo Nation. We like to play outside, especially in the summer, but we still have to help herd the sheep. We don't have as many sheep as our parents had when they were children, and we only wear our traditional Navajo clothes for special occasions. The rest of the time our clothes look just like yours.



Top left:
Abandoned wood hogan.

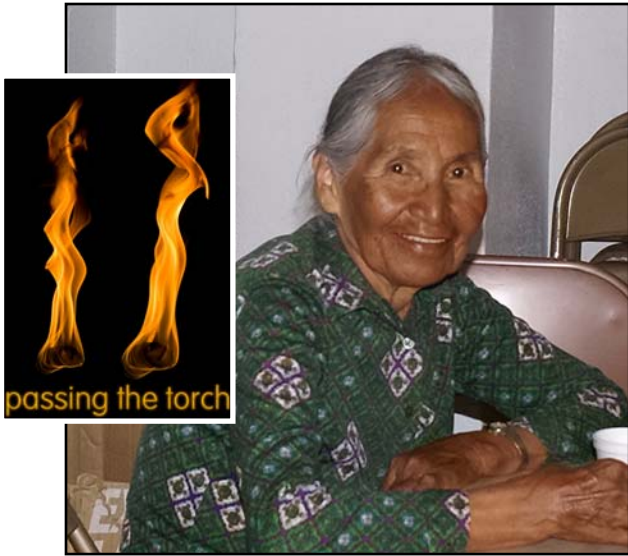
Top right:
Abandoned mud hogan.

Left:
Log hogan where Nizhoni's
grandmother lived.

Bottom left:
Old family hogan used in summer
when Nizhoni's family is herding
sheep.

Bottom:
Modern hogan used by community
for traditional weddings and events.





Kee and Chee

[The names Kee and Chee and their words are created as a way to tell you an authentic story about Friends missions in the Navajo Nation.]

Yá'át'ééh Abíní
(Good Morning)

Niliidlj (we two are)
Kee and Chee

Kii dóó Chii dine niłj.
(Kee and Chee are Navajos)

We are very happy (Ni hit hózhó) to tell you about our churches. On the first Sunday of every month all of the Friends churches meet together for worship and lunch. This is a very special time for us because we attend different churches and only get to see each other on first Sundays. There are two churches on the Black Mesa—Oak Ridge and Black Mesa Community Church (Baá niná ilyáhii - Place of Refuge). There is one at Many Farms (Red Ridge Friends Church). These three churches are called “camp churches.” When my paternal grandfather (Shí nalı́) became a Christian he wanted his whole family to know the Lord Jesus Christ and to know that faith in

God was a better way than the traditional dependence on a medicine man to heal them or make their struggles go away. He also knew the best way to introduce his family to God was to build a church on his family’s land. That is what he did, and most of our family has left behind their old Navajo traditions for a faith in God and his Son, Jesus. The camp churches are pastored by a family member who does not depend on the offerings to live on because they receive an income from their sheep and farms.

The fourth Friends church is where my friend Kee attends. It was built on the Friends mission property. Because it is not a camp church the missionaries have usually been the ones to pastor Rough Rock Friends Church. For the last few years there have been no missionaries to be the pastor so Helen Desheenie has been the Pastor. Helen became a Christian when Vern and Lois Ellis served as missionaries at Rough Rock Friends Mission. Helen does not speak English so she preaches and leads the music in Navajo. This church is called a “community

church.” In order for the pastor to get paid the people that attend church there need to give their tithes to help with income.

The Rough Rock Friends Church is searching for a new pastor to come and preach at the church and be a shepherd to the people of the community, not just the church members. Because so many of the children do not read or speak Navajo fluently they hope to have a pastor that can preach in both Navajo and English.

Because of the increased power and responsibility given to the Navajo people by the United States government, the land the Navajos live on is now called the Navajo Nation instead of a reservation. There is a new push for the Navajo schools to teach and celebrate the Navajo culture. Children travel long distances to go to school and some still live in boarding schools during the school year. The 21st century has brought the Navajo people much in the way of modern conveniences and yet many of us still live without running water and electricity.



Children's Choir

Jesus ayó'áshó'ní
(Jesus loves me)

We are members of the Children's Choir at Rough Rock Friends Church that sang Christmas carols and acted out the story of Christ's birth from the book of Luke. When Diné (Navajos) get together to worship we love to sing. In 1972 a group of Navajo missionaries were instrumental in improving and enlarging the Navajo hymnbook. Their concern sparked an interest that became a reservation-wide project and a non-profit corporation was formed, the Navajo Hymnal Conference. Today, most Navajo Christians own their own copy of this hymnal and carry it and their Bible in a bag that they take with them when they go to church or to "tent revivals."

Since our schools do not offer music classes, we often sing without instruments in our church services. Most of our evangelists travel with a band so our revivals are a treat because of the guitars, keyboards, and drums. One of the things you could be praying for our churches is for the children to learn to play the piano and/or the guitar. At Rough Rock Friends Church we use YouTube videos to help us.

Here is the link to a couple of our favorite songs.

Doolado' Jesus Diyin (How Holy Jesus Is)

<http://www.youtube.com/watch?v=ywOT9YmIWII>

Jooba' T'óó Nizhóní (Amazing Grace)

<http://www.youtube.com/watch?v=RLs9jd7OOcM>

I hope you get to listen to these songs in Navajo and enjoy singing them.

Doolado' Jesus Diyin Da

Chorus:

Haala ayoo diyin, doolado' nizhoni da
(very most holy, how wonderful it is)

Haala, haala, ayoo diyin
(very very most holy)

Jesus ayoo diyin doolado' nizhoni da
(Jesus most holy, how wonderful it is)

Haala, haala, ayoo diyin

Jesus ayooshoni, doolado' nizhoni da (Jesus loves me)

Haala, haala, ayoo diyin

Jesus ayooshoni, doolado' nizhoni da

Haala, haala, ayoo diyin

Jesus yisdahshiil-ti doolado' nizhoni da (Jesus saved me)

Haala, haala ayoo diyin

Jesus yisdahshiil-ti doolado' nizhoni da

Haala, haala ayoo diyin

Jesus, shik'is nili doolado' nizhoni da (Jesus, my friend is He)

Haala, haala ayoo diyin

Jesus, shik'is nili doolado' nizhoni da

Haala, haala ayoo diyin

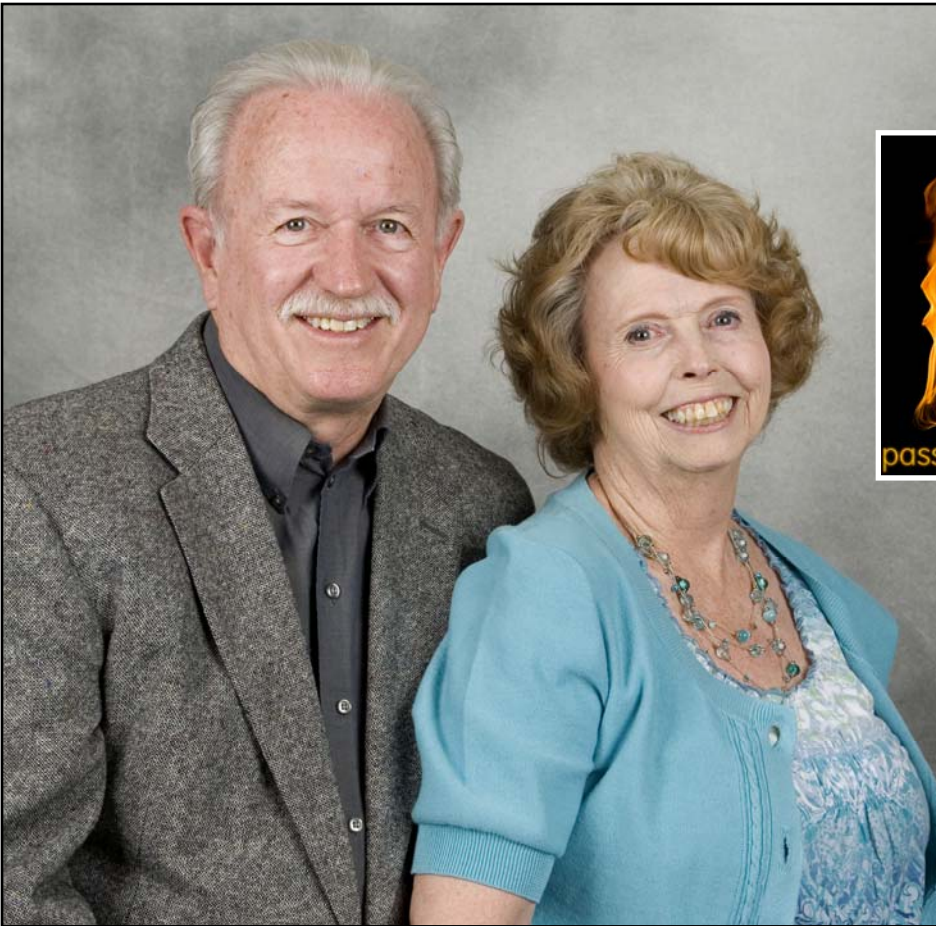
Jesus naanaadaah doolado' nizhoni da (Jesus is coming again)

Haala, haala ayoo diyin

Jesus naanaadaah doolado' nizhoni da

Haala, haala ayoo diyin





Bud & Judy Van Meter

In July 2010 Bud and Judy Van Meter began serving as encouragers to the Rough Rock Friends Church as it searches for pastoral leadership. They have committed to serve for two years. Bud and Judy are from Rocky Mountain Yearly Meeting and are members of First Denver Friends Church. God has shown them over and over again that their call is in God's timing. They have seen a dramatic move forward by the Navajo people in the church to stand up and be the body of Christ to each other and to the community of Rough Rock. They also keep in close contact with the other Friends churches so they can encourage them in their work among their people, the Navajos.

On Bud and Judy's first Sunday there were only five people in attendance at the worship service. In the past six months the attendance has grown to 25 to 30 most Sundays with half of those attending being children. There is an enormous need to minister to these children through teaching the gospel message and showing love to each one individually. God has been growing the church—not just in numbers but spiritually and in love for one another.

One of the Van Meters' main emphases has been encouraging the church members in becoming the church and experiencing what it means to be a part of Rocky Mountain Yearly Meeting (RMYM). Several ladies attended RMYM

Women's Retreat at Quaker Ridge in September 2010. In 2011 several members of the church



went to Quaker Ridge to help with finish work on Ethel Clark Lodge. This summer many of the Navajo youth are also looking forward to attending the RMYM summer youth camps at Quaker Ridge. One of

the recent testimonies of a church member was about how they are feeling a part of not only RMYM but Evangelical Friends Church—North America.

At the end of the Van Meters' two-year commitment the mission buildings will be turned over to the Rough Rock Friends Church. Along with the keys, the church body will also be given the responsibility of paying for the upkeep and daily use of the buildings and property. At one time the Navajos in the Rough Rock community feared that Evangelical Friends Mission was going to close the church. Today, they understand it is up to them. The people that attend the church are determined to grow the church, not close it.

Please pray along with them that they will have the resources to pay a pastor and continue ministering to their community through Rough Rock Friends Church. Bud and Judy believe that God has placed them in the position of being able to see the harvest of hard work and prayers by all the missionaries that have served at the mission and have supported the work of Rough Rock Friends Mission.